

**Independent Methodist Church,
Stockton Heath.**

A VILLAGE CENTENARY.

The Independent Methodist Church
at Stockton Heath, Warrington,
1806—1906.

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BY

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THE INDEPENDENT METHODIST BOOK ROOM, WIGAN.

A Village Centenary.

Lorenzo Dow.

ATE in December, 1805, a small sailing vessel lay at anchor in the estuary of the Mersey. She had taken up her passengers at New York on November 10th, and favourable winds had enabled her to cast anchor in the estuary on December 8th. The delays which beset the voyager of a century ago were numerous. One of the passengers wrote in his journal :—

The ship carpenters came and examined our rudder, and made reports accordingly to the officers of Government relative to our state. We were exempted from quarantine after a detention of ten days (which time passed heavily away two miles above the town in the river), as we had a bill of health from the British Consul.

If it took ten days' delay to pass a ship with a clean bill of health, one shudders to think of what it would have meant to be put under quarantine. In this instance the crew and passengers beguiled the weary days by discussing some news the pilot had brought to the effect that the French and Spanish fleets had been destroyed at Trafalgar by Nelson, and that the brave admiral had died in the hour of victory.

The passenger whose journal we have quoted was Lorenzo Dow, an American preacher, who had been moved to cross the Atlantic to preach in England. The only woman on the vessel was his wife, Peggy. She, also, after the fashion of the times, kept a journal, and wrote in touching words her feelings upon entering a strange land, where they had neither relative nor acquaintance.



LORENZO DOW.

Lorenzo had been drawn towards the little ship *Centurian*, because she "belonged to a fair, steady Quaker," and he felt safe in engaging the passage thereon. But the confidence had not been reciprocated by the master of the vessel, and Lorenzo records that he hoisted sail and designed to leave without them, but by hiring a boat for ten shillings and risking a dangerous sea the intrepid revivalist and his wife

reached the *Centurian*, and were hoisted aboard. The misgivings of the seaman are not difficult to understand. Lorenzo Dow was indeed a striking figure. Pale and sallow in complexion, his face was deeply marked with smallpox contracted in Ireland a few years before. Contrary to the custom of the period he wore a long beard, and his hair had been allowed to grow until it reached his waist. Eyes of unnatural brightness peered out between his locks, and held his hearers as by a spell. We need not wonder that he was misunderstood, for the strange exterior gave little clue to the man. He was eccentric to a fault, and his appearance declared it. It was in his preaching that the real man was revealed, and those who felt the glow and passion of his words never misunderstood and never doubted him. Though he had visited Ireland six years before, he had not been to England, and as he saw its green fields for the first time, he wrote in his journal :--

We shall soon be at the pilot ground, and what will then ensue is now in the womb of futurity, but I expect to see the Providence of God in trials; but how, when, by whom or what means, I know not; yet still I feel power to leave all to the Author of breath and Disposer of events.

December 17th: At five this morning the *Prodic* came on board, which made me rise and prepare to go on shore and see what God would do for me there. I must undertake it by faith, as I know no one in town and have heard of no friend. The captain will go on shore by sight, but I cannot see an inch before me; but I had rather die than not see Zion prosper before I quit this kingdom. O Lord! prepare my way, and give me wisdom in this matter, is what this morning I ask of Thee.

The expectation to "see the Providence of God in

trials" was fully answered. Trials there were in abundance, but the lonely pair were not forsaken. Their small stock of money was soon spent at a lodging-house, and they were turned from the poor shelter heavy at heart, but a better door opened at the house of a printer in Edmund Street, whose wife had been touched with pity towards them. Anxious to begin his work, Lorenzo preached his first sermon in a cottage in that street, and for several¹ evenings held services and led the neighbours to a confession of Christ. This brought an invitation to preach at Zion Chapel, a building erected by the followers of Alexander Kilham. Peter Phillips, the pioneer of Quaker Methodism, chanced to be in Liverpool to buy rushes for his chair-making trade, and felt himself strangely impressed to attend at Zion Chapel. The two men brought strangely face to face claimed each other as friends, and began an acquaintance which held them in a close bond until death divided them. We have three accounts of the meeting, and all of them record the fact that Peter was strangely impelled towards the chapel. In his own account dictated to his son, and still preserved in manuscript, he tells us that he allowed the stage coach to leave without him, and after the meeting stood on a seat to beg that someone would allow him to sit by their fireside through the night. Peggy Dow says in quaintly simple words that Peter "did not know there was such a person as Lorenzo in the country, but feeling after he had done his business like he wanted to go to a meeting, and wandering about for some time he at last went into

a meeting-house, where Lorenzo had been invited to preach.” The circumstance meant much to Peggy, and she records with gratitude that it gave them a home, and made their stay in England memorable: “Peter Phillips and his wife were very friendly to us, and their house was our home ever after when we were in Warrington.”



PETER PHILLIPS.

The meeting at Zion Chapel was the first link in a chain of memorable events. The American carried in his heart an unquenchable zeal. He lived to preach the Gospel, it is said, to more human beings than any of his countrymen before or since; and if the circle were widened to include all English-speaking preachers it is probable that his record would almost equal that of Wesley or Whitefield.

A hand is stretched to him from out the dark,
Which, grasping without question, he is led
Where there is work that he must do for God.

He had crossed the Atlantic in obedience to the inner voice, but the darkness still lay around him and the path of service was yet undefined. What seemed a slight circumstance turned the current of his life and labours.

He wrote in his journal : “I spoke in Zion not many times. The preacher was prejudiced. Some were awakened and joined society. At one meeting Peter Phillips, of Warrington, attended, having come to town on business and felt his mind strongly drawn to come to Zion. After meeting as I went into the vestry to get my hat, two women came in to be prayed for, being under distress of mind ; the vestry was filled with people and four soon were lying on the floor under the power of God, which some thought was faintness and used fans and called for water, whilst others thought they were dying and were frightened, thinking we should be called to an account. But I told them to hush, it was the power of God : and they soon came through happy. This caused Peter to give me an invitation to this neighbourhood. I asked him what they were and told him to go home and tell his people and if they were unanimous I would come and preach. He did and they were unanimous. These in derision were called Quaker Methodists, because they were so simple, using the plain language and held class meetings.”

Revival Days.

Lorenzo found himself in a congenial atmosphere when he became acquainted with the people “called Quaker Methodists.” They had then but one chapel at Friars Green, with preaching stations at Stretton, Whitley and other villages, and these quickly became centres of interest under the preaching of the American. After conducting revival services at Friars Green, he yielded to the entreaties of those who had flocked to hear him from the villages, and began to make long tours in Lancashire and Cheshire. Those who know the districts will realise how severely he taxed his powers. In one day he speaks of preaching at Lymm, Appleton Thorn and Stretton. On another he begins with a sermon at Blackrod at twelve o'clock, preaches at Leigh, then at Lowton Common, and finishes the day with an indoor sermon at Friars Green. As the travelling was done on foot, and the preaching for the most part done in the open air, we can well imagine the strain upon body and mind. When there was no walking he was equal to seven open-air sermons, each an hour in length, and in describing such a performance at Warrington, says he felt much better for the effort. On the Lancashire side his journeys took him as far as Bolton, Chorley, Huyton and Preston. In Cheshire he did good work in many villages, preached in the salt pans of Northwich in the “Salt Country,” and pushed forward to the “File Country.” Leeds, London,

Bristol, Dublin and the Midlands were also included in his large circuit. He says in the journal :—

Travelling so extensively exposed me to a fine and imprisonment, and the families that entertained me to fifty pounds each, as my licence was limited; but I dare do no otherwise than go. So I went in His name and He opened my way, gave me favour in the sight of the people and access to thousands. I had souls for hire almost in every neighbourhood where God cast my lot.

Many memorable meetings were held during the summer of 1806. At one of them Lorenzo had Hugh and James Bourne as listeners, and as a result



HUGH BOURNE.

of his words and example they organised the camp meetings which led to the formation of the Primitive Methodist Church. This in itself would have given Lorenzo's visit historic interest. For the present



WILLIAM CLOWES.

we are concerned only with the founding of the Church at Stockton Heath.

Returning one evening from a preaching tour in Cheshire and in company with Peter Phillips, he stopped by a sudden impulse, and, pointing to a barn,

expressed a desire to preach in it. The building was commodious and stood not far from the road side in the centre of the small village of Stockton Heath.

By a coincidence we cannot hope to explain the owner of the barn was considering the possibility of holding meetings in the barn, and without knowledge of what had passed in the mind of Lorenzo Dow, invited him to preach there as often as he felt moved to do so. "He was," says Dow's Journal a "man of no religion," yet he sought out the preacher and was at some trouble to invite him. Both were deeply impressed by the circumstance, and the following Sunday found the barn swept and garnished by willing hands, its spacious centre filled with benches and borrowed chairs, and a company of fervent men and women to consecrate the building with their prayers.

With the sermons of Lorenzo Dow the Quaker Methodist meeting at Stockton Heath began. The Church was fortunate in the fact that it was born in a great and true revival; it was much more fortunate in the good men who were at hand to foster it. It would be quite true to say that it was the only Church to which Lorenzo Dow himself ever gave any real oversight. His genius was that of the Evangelist. Like George Whitefield he reaped in any field, but never stayed to bind or gather. Only once in the long record he has left does he tell of devoting his time to the building up of a Church. The circumstance which held him to the infant cause at Stockton Heath was the most painful incident of his life. Returning one evening from a

tour in Cheshire he found his wife Peggy dangerously ill of a fever. A child had been born to them in Ireland, and whilst Peggy lay ill at Warrington the little one died at Stretton, whither it had been removed. It fell to Lorenzo to wait upon his wife at night, and he tells us that for twenty-four days on end he did not take off his clothes. Unable to travel far afield he was able each evening to walk to Stockton Heath, and after preaching creep back to fulfil the heavy task of watching by the bedside of his wife.

The Barn Sunday School.

The revival work of the first few months was valuable and memorable, but there remained the no less important work of consolidation. This was done by the patient man who rocked the cradle of Independent Methodism—Peter Phillips, and his less gifted but no less devoted brother, Joshua Phillips. Each Sunday through many years, one of the two brothers was present at the barn service. As soon as Lorenzo had sailed for America early in 1807, they decided upon the establishment of a Sunday School. With the large barn door as blackboard Peter taught the children to read and write. He taught them, too, the mysteries of music, and instructed them in the art of sacred song. His son, William Phillips, who knew the barn Sunday School in its earliest days, has thus described it :—

“ I was present at the opening and well remember

the circumstance—it was a very humble beginning. The barn was cleaned and adapted for the purpose. The seats were composed of a few planks and there were only a very few books. A large sheet was posted behind the door, on which was printed the alphabet, and my father, surrounded by a group of boys, pointed with a stick to the letters, and the



JOSHUA PHILLIPS.

whole group with all their might shouted A, B, C, with as much earnestness as if it had been a performance they were going through to test the strength of their lungs. Of that group of boys, I may mention one or two became preachers; one especially, who is now living in Liverpool, and a more

respectable gentleman cannot be found there. He still continues in the good old way, and his usefulness is acknowledged by his brethren, the Wesleyan Methodists. I allude to D.B.*

“After the morning lessons were over those of the children who came from a distance ate the dinner they brought with them in the school-room, after which all who were willing assembled together to practise singing, which they took great delight in, and this was the custom for years. It was usual for all the scholars to bring their dinners with them. The older boys and girls, when they knew my father had to preach in the afternoon, would wait for him, and if he happened to come before the time, solicit him to sing with them the hymns and anthems he had taught them. He used to draw a stave upon the door and teach them the elements of music; he was remarkably kind and patient with them and became a great favourite. After labouring in the forenoon I have often seen the scholars surround him and beg him not to go home to dinner, saying, ‘If you will let us share your company we will share our dinner with you,’ and many times has he denied himself the comforts of home to make them happy. Oh! these were simple happy days, when the preachers were to those under their care as fathers and they as their children. Would to God they would come again!”

The barn school became famous and attracted

* Dr. David Burrows, who served his apprenticeship as shoemaker in Stockton Heath, and became, under the care and encouragement of Thomas Eaton, a doctor of medicine.

children from afar. That some progress was made in reading is shown by the fact that in 1808 a supply of Bibles was purchased. One of these is before us as we write and bears the inscription, "Stockton Heath Sunday School, May 8th, 1808." A special interest attaches to this school, apart from the romance of its formation, for it was the first



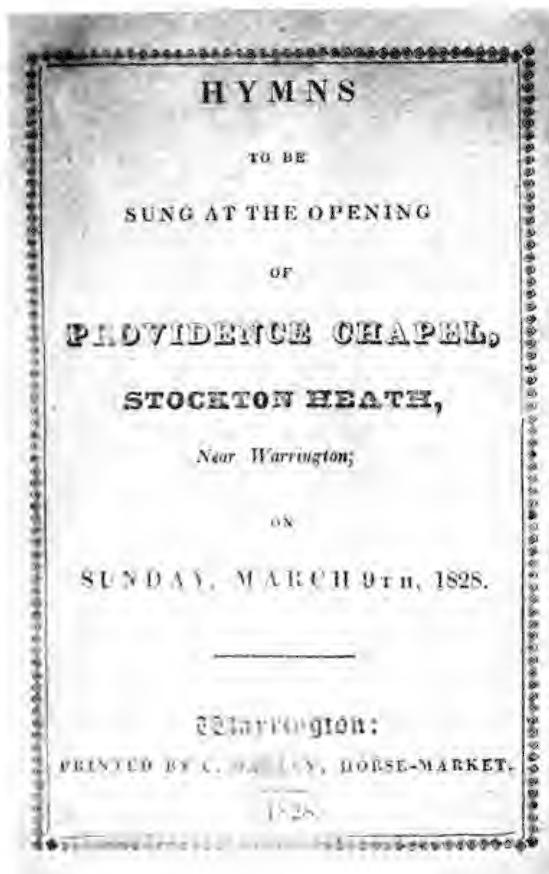
"PROVIDENCE CHAPEL," 1828.

formed in the Independent Methodist denomination. It was the first, too, that met in the county of Cheshire, and with one possible exception the oldest in Warrington and district.

Many passed from the barn school to take up honoured places in the world, and the life stories of

some of them, if we could but record them, would make an interesting and inspiring record.

The year 1828 witnessed the completion of "Providence Chapel." The name was conferred



by reason of the happy chain of circumstances which made its erection possible. After twenty-two years of happy associations, and not without some regrets, the barn was relinquished as the place of meeting.

Thomas Eaton and the “Pilgrims’ Inn.”

We cannot within the limits of a brief sketch describe the succession of good men who have laboured in the Church and School at Stockton Heath. One name, however, cannot be left unmentioned. The famous Bridgewater Canal passes through the village, and shortly after its completion Thomas Eaton became the local manager. He married Ellen Balmer, of Hollin Edge Farm, Daresbury, and they made their home at the house which still stands on the old London Road. It would be impossible to measure the influences which started at the home of these quiet and worthy people. Strongly interested in young men, he opened his office as a night school, and when this became too small the class was transferred to the barn at which he and his wife worshipped. At a later day the place of meeting was the chapel, and in the task of teaching he was here ably assisted by his daughters. On week nights Thomas Eaton was the un-feed schoolmaster of the village, and on Sunday a devoted teacher and preacher in the barn Sunday School.

Among the preachers he bore another reputation. His home was the “Pilgrims’ Inn,” for all who travelled in the service of the King. It was William Clowes who thus described it, and the title was never bettered. The foot travellers of a century ago knew

the value of a wayside Pilgrims' Inn, and they never lacked a welcome here. As long as the journals of the early Methodist preachers are read the old homestead will not pass from memory. Among the preachers who stayed there the early Primitive Methodists were conspicuous. Hugh and James Bourne, William Clowes and James Crawford—all these have preached both in the barn and chapel. Of famous women preachers we may mention Dorothy Ripley and Agnes Patrick. The names of the temperance lecturers are legion, and we will only mention those which are everywhere



"THE PILGRIMS' INN," THE HOME OF THOMAS FATION.

remembered—George Harrison Birkett, Joseph Livesey, Henry Anderton and James Teare. All these have been welcomed to the fireside of Thomas Eaton, and have pleaded their cause in Providence Chapel.

To the broad sympathies of Thomas Eaton the Church owes the most famous chapter in its history—the formation

of the first Total Abstinence Society within the walls of Providence Chapel in 1830.

We have hitherto taken it for granted that total abstinence at that date was a



WILLIAM CLARKE.



ELIZABETH CLARKE.

new teaching; but the interesting fact has come to light that Stockton Heath was already familiar with temperance meetings. A cottage which still stands was occupied by William Clarke, and his kitchen—large enough to serve as kitchen and workshop—had already been the meeting-place of a temperance society. William Clarke was a fileenter by trade and was attached to the Wesleyan Methodists. An able preacher, he was offered at one period the pastorate of Hill Cliffe Baptist Chapel. Between him and Thomas Eaton a close friendship existed, and they spent much time together and gave much



THE HOME OF WILLIAM CLARKE.

thought to the welfare of the village. Then as now a large brewing interest existed, and it was to counteract the influence of the brewery that they decided upon the holding of meetings for the instruction of the young in the principles of temperance. We do not know the exact date of the formation of the society save that it was several years previous to 1830 ; nor have any of its documents been preserved. We know, however, that its Secretary was Mary Ann Eaton, a daughter of Thomas Eaton, and one of those who attended is still spared to us in the person of Elizabeth Clarke.

The First Total Abstinence Society.

There is no record in Temperance history of greater interest than that which tells of the formation of the first society on the firm basis of total abstinence. Yet strange to say this first chapter has never been fully written. We know something of the pioneers, and can trace the outline of their work, but a full record has not been preserved to us.

The scene of the first organised advocacy of Total Abstinence was Warrington, and the first appeal took the form of a carefully written manifesto, issued by George Harrison Birkett in March, 1830.

The keynote of abstinence had been sounded in 1829, when Dr. Urwick, a Congregational minister of Dublin, wrote a tract in which he suggested that the true remedy for drunkenness was "total

abstinence from all intoxicating liquors," and it was from Dublin that there came an advocate of total abstinence whose zeal gave birth and power to the modern movement.

George Harrison Birkett was a well-known Dublin merchant and member of the Society of Friends. He had made himself notorious as a Vegetarian, and earned for himself the nickname of "Vegetable George." It must not be supposed, however, that he was of the class among whom nicknames are popular. His home was in Fairview Avenue, Clontaff Road ; he was acknowledged as the first teetotaller of Dublin, and the founder of the National Temperance Society of Ireland. How or where he gained his knowledge of temperance principles we do not know. But his information was singularly complete and the strength of his conviction is proved by his life-long devotion to the cause.

In March, 1830, along with William Wood, of Manchester, another member of the Society of Friends, he appeared in Warrington as an advocate of Total Abstinence. He carried with him the manuscript of his manifesto or written appeal to the people of Warrington, and his first action was to place this in the hands of a local printer. Pending the issue of the booklet efforts were made to secure the use of a room for the holding of meetings, but their teaching found so little favour that every door was closed. In this unexpected difficulty a suggestion reached them that though no church in Warrington had sympathy with their

purpose they might find a willing listener in Thomas Eaton, of Stockton Heath. In an interview the two Quakers explained their object, and found they had met one whose sympathies were entirely with them. In Providence Chapel on April 4th, 1830, Geo. Harrison Birkett and William Wood held their first meeting and formed the first Total Abstinence Society.

They had been careful to visit the neighbourhood and circulate their literature freely and a good beginning was made.

The First Temperance Manifesto.

The manifesto of George Harrison Birkett is of extreme interest not only as revealing the basis upon which the society was founded, but as an exposition of sterling total abstinence principles. It is remarkably complete and lucid, and reveals in every part the depth of conviction, enthusiasm, and profound thoughtfulness of the writer. Though too long to quote in full its outline may be briefly indicated and a few extracts given. It is headed:—

A FEW ARGUMENTS IN FAVOUR OF TEMPERANCE SOCIETIES.

ADDRESS TO THE INHABITANTS OF WARRINGTON.

A man has no more need of intoxicating liquors than of arsenic or opium.

TOUCH NOT, TASTE NOT, HANDLE NOT.

Several propositions form the basis of argument.
The first is:-

**TEMPERANCE SOCIETIES ARE SANCTIONED BY THE
SCRIPTURES.**

“Every denomination of Christians must be aware that drunkenness is condemned by the sacred writers, and that, consequently, the societies that check this vice must be agreeable to the Scriptures of truth and holiness. “Woe unto them that rise up early in the morning that they may follow strong drink.” Isa. v 11. “Envying, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Gal. v. 21. See also Proverbs xxiii. 29-35. Habak ii. 11, 15, 16.

How, too, is it possible that the word of truth and righteousness can be engrafted upon a mind which is besotted with inebriety? How can it listen to the Divine instructions, or practise the principles of truth and holiness? Dreadful indeed is the reflection, that, in the midst of his abominations, the drunkard may be summoned to stand before the awful tribunal of Jesus Christ, and be doomed to incalculable misery; and how responsible is the man who will not support institutions which are admirably calculated to save thousands from perdition.”

The next argument takes the medical standpoint, and asserts that:

**“TEMPERANCE SOCIETIES WILL ABOLISH VARIOUS
DISEASES.”**

“Nine out of ten of the complaints to which the human frame is subject are supposed, by many physicians, to be caused by drunkenness; while certainly the following diseases are the consequences of the habitual use of intoxicating liquors, viz.: a decay of appetite, obstructions of the liver, jaundice, a husky cough, diabetes, epilepsy, gout in all its

forms, apoplexy, &c. Of the two hundred and eighty-six lunatics now in the Richmond Asylum, Dublin, one half owe their madness to drinking: and this proportion is of general application. Of those who have been driven mad by immoderate drinking there is scarcely an instance of recovery. Physiologists also inform us that if we pour spirits upon vegetables, or give them to quadrupeds, they very soon die, and that there is nothing in the anatomy of the human body to prevent them from having nearly the same deleterious effects upon mankind. Nor is it the sot's or drunkard's progress only, that is here delineated. Great multitudes come to the same misery by habitually taking small quantities of intoxicating liquors."

After narrating at length the results of an experiment of Dr. John Hunter, who gave a glass of dinner wine to his children, he quotes the words of prominent anatomists to support his contention that "a man in health has no more need of spirits than a cow or horse."

A third argument has as its basal proposition :

"TEMPERANCE SOCIETIES WILL INCREASE THE STRENGTH AND LONGEVITY OF MANKIND."

After quoting historical instances and presenting the declarations of eminent medical men an interesting quotation from Benjamin Franklin's autobiography is given.

"While I was in a printing house at London, says Franklin, I drank nothing but water. The other workmen, to the number of about fifty, were great drinkers of beer. I carried occasionally a large form of letters in each hand, up and down stairs, while the rest employed both hands to carry one. They were surprised to see by this and many other examples that the American Aquatic, as they used to call me, was stronger than those who drank

porter. I endeavoured to convince my fellow pressmen that the bodily strength furnished by beer could only be in proportion to the solid part of the barley dissolved in the water, of which the beer was composed, that there was a larger proportion of flour in a penny loaf, and that consequently if he ate the loaf and drank a pint of water with it he would derive more strength from it than from a pint of beer."

Dr. Franklin might have added that the alcohol which is in ale and other intoxicating liquors is not only inebriating but poisonous, and that the only reason why ardent spirits are more deleterious than malt liquors is, that the former have more alcohol combined with them than the latter."

The next aspect of Temperance as viewed in the manifesto is the ECONOMIC, and the writer has no difficulty in making out his case. The sentence of greatest interest in this section is one in which he suggests the germ of Joseph Livesey's afterwards famous "Malt Lecture."

"If the above facts should make no impression upon the unfeeling heart of the habitual drunkard his selfishness may be awakened by the following calculation:—Supposing a labouring man to drink but one quart of ale per day, at eightpence per quart (and many workmen will drink three times that quantity), he will spend the sum of £12 3s. 4d. a year. This £12 3s. 4d. would pay his rent and clothe himself and family comfortably, while his constitution would be so much improved that he might amply provide for his various wants and enjoy the peaceful comforts of his fireside instead of dwelling amidst riot, debauchery and confusion."

Another discussion deals with the relation of drink to crime, the proposition being

TEMPERANCE SOCIETIES WILL PREVENT NUMEROUS CRIMES
BEING COMMITTED.

And as may be assumed, the writer has no difficulty in making out his case.

Then follows the statement--

**TEMPERANCE SOCIETIES WILL SAVE THE NATION
IMMENSE SUMS OF MONEY.**

In this section one sentence at least is of striking interest:--

“In addition to other national evils it diminishes capital, because the object of consumption being merely enjoyment and not reproduction, it diminishes the total quantity of labour, and deranges its regular operations, and it impairs the qualities requisite in labourers because it generates disease, weakens and disturbs the understanding, and wastes time, not only preventing the acquisition of additional skill and dexterity, but perpetually corroding and wasting that which may have been previously attained.”

As a last proposition Mr. Birkett proceeds to argue at length that

**TEMPERANCE SOCIETIES WILL REFORM THOUSANDS OF
DRUNKARDS AND MAKE THEM GOOD MEMBERS
OF THE COMMUNITY.**

From the writer’s description of the American Societies it is evident that he was well informed concerning them, and the accounts which had reached him seem to have brought great encouragement. In this last section more than in the preceding ones the writer gives us a glimpse of his own mind. He knows the facts in all their loathsomeness, yet surveys them without dismay. He is under no illusion as to the difficulty of winning men to purity and soberness, but sets himself to the task with quiet confidence and abounding hope.

The closing sentences of the manifesto take the form of a fervent and stirring appeal.

“ It is full time that we should take the pernicious consequences of drunkenness into consideration, and that every denomination of Christians should heartily unite in driving intoxication from our towns, our villages, and our families. Exhortations have been made and have failed. It is time to try the influence of Temperance Societies. Whithersoever we go, drinking is a part, a serious and important part, of the business of those with whom we associate, and such is the tyranny of custom that men who refuse to drink are the butts of ridicule and are hooted at as wanting the courage or generosity of men. No temperate man knows where to send his child out of the way of temptation, so that, unless exertions are made by the lovers of sobriety and mankind, it is impossible to contemplate without horror the future miseries of thousands of the rising generation, unspotted at present with the foul plague of inebriety. Friends of humanity, raise but your voices against the monster drunkenness, and he will no longer dare to show his countenance in the circles of domestic life. He will flee to his native darkness, and be avoided with the same detestation as his associates, murder and licentiousness.”

It will be seen that such a document was not a temporary tract prepared to gather a meeting, but the painstaking statement of a thoughtful man, who realized the importance of the work to which he was setting his heart and strength. A total abstinence

pledge is printed at the end of the manifesto and formed the basis of the society formed at Stockton Heath. It reads:—

“We whose names are subcribed believing that Intemperance with its attendant evils is promoted by prevailing opinions and practices with respect to the use of intoxicating liquors, and that decided means of reformation are loudly called for, resolve to abstain from the use of inebriating liquors ourselves, to dissuade others from using them and by all proper means to discountenance the causes and practices of intemperance.”

In view of the many discussions and “battle of the pledges” which have occurred, it will be noted that this is essentially a society and not a private pledge. It calls for effort and “discountenance” and makes no concession whatever to “religious ordinances” or to “medical advice.” It is a sound and uncompromising Total Abstinence Pledge.

Although the manifesto was freely distributed it is curious that no original copy has been preserved. Many who have but lately passed away remembered it well, and could summarise its contents, but the most strenuous efforts have failed to secure a copy of the booklet as it at first appeared. Fortunately, a correspondent of the “Liverpool Mercury,” of April 30, 1830, forwarded to that paper an account of the movement and the manifesto. This found a place not in the “Mercury” but in the “Kalidescope,” a literary supplement issued in quarto form. In Vol. 10 (1830) at page 362 the full text can be studied.

Almost the entire groundwork of subsequent Temperance teaching is contained in this earliest and long-hidden appeal, and the reader who makes a careful study of it will find himself with a strong sense of the unacknowledged debt which the movement and society owes to George Harrison Birkett.

The Spread of Total Abstinence.

The abstinence advocates had taken up their residence at Stockton Heath, and given much time to



*Printed Rules of Warrington Temperance Association
desiring Stockton Heath as District No. 2.
Dated December 23rd, 1854.*

their work, but after five weeks they proceeded to Manchester and renewed their advocacy there. On May 12th a second society was formed, its basis and pledge being identical with that of Stockton Heath. They seem to have proceeded in quiet Quaker fashion, making no needless noise and stirring no needless opposition, but spreading information and appealing to the intelligence of their hearers.

Their work in Manchester met with great success and spread itself to the districts around. We are indebted to Joseph Livesey of Preston, afterwards so famous as a temperance advocate, for an account of its rapid progress and success. He visited that district in December, 1831, and says enthusiastically (*Moral Reformer* of January, 1832, page 25) that 3,000 persons had joined it and that "branch associations are rising up in every surrounding village." He proceeds to say "I attended a meeting in Angel Meadow and was much pleased to see the spirit and hear the hearty declarations of the temperance disciples." This is a significant testimony and gives an important connecting link in the history of temperance. There can be no doubt that what he saw and heard in Manchester made a deep impression, and in it we can detect the beginning of his interest in the subject of his noble crusade.

Livesey it will be remembered signed the total abstinence pledge himself in August, 1832, some eight months later, and soon entered upon his famous advocacy of that principle. Though by no means the fountain head, Preston influence soon became a strong tributary to the swiftly flowing stream.

Temperance or Total Abstinence ?

Returning to Stockton Heath and the first society we find that its recorded title was "The Warrington Temperance Society." Much interest was aroused by the work it was doing, and its unique character brought it under the notice of many prominent men. This notoriety was in itself a fine advertisement, but it brought also danger, as we must proceed to narrate.

In June, 1830, Dr. Edgar, of Belfast, broke a journey to London at Warrington, and began to use his voice and influence in favour of a less strict basis for the new society. In what he chose to call "Temperance" he was a Pharisee of the Pharisees and thought that he was helping the cause by decrying total abstinence. He tried to persuade the abstainers that their tee-totalism was absurd, that they were keeping out many good people by their strict rule. Upon all points of principle he found them well informed and resolute, but later, by an ingenious device, a serious blow was inflicted upon the society.

Pressure was brought to bear upon them to change their place of meeting. It was argued that a society quite unique and certain to become historic ought not to meet in a small meeting house or the Independent Methodists, but should seek a more central and fitting place. The Warrington Academy was suggested as a home worthy of the cause, and since many members were Warrington people, the

argument prevailed. A meeting was consequently held in the Academy and a new constitution suggested. Upon the new committee were Peter Phillips, the founder of Independent Methodism, his brother Joshua Phillips, John Rylands, and Horace Powys, Rector of Warrington and afterwards Bishop of Sodor and Man. During this re-arrangement an unworthy device was used by those whose zeal was for "Temperance" only. When the constitution appeared in its printed form it was found that the word "inebriating" had given place to "spirituous." Though only one word had been altered it had the effect of rendering the pledge one of abstinence from spirits only, in other words, of making it a Temperance instead of a Total Abstinence Society. Indignation and vigorous protest followed the discovery and serious division seemed inevitable. The abstainers were justly indignant at the dishonourable action, and we are not surprised to learn that many of them withdrew sullenly to the "cave of Adullam." As an inducement to them to resume their efforts it was decided that a second Stockton Heath Society be formed. which should meet at Providence Chapel and continue the work in that district.

They hesitated for a time, but eventually most of the resident members rejoined themselves, and proceeded to carry on through many fruitful years the work they had so well begun.

The Society adopted the title "The Stockton Heath Total Abstinence Society," a clear indication of its attachment to the principle of teetotalism, and

its Roll Book, preserved intact, is perhaps the most interesting temperance document in existence.

Total Abstinence Prevails.

The Warrington Society in the course of the work at the Academy was confronted with an interesting problem at the end of 1833. At Christmas of that year a few men of drunken habits decided to "turn over a new leaf," and with a view to effecting a reformation consulted the Stockton Heath Society. Help was freely offered, but some of the offended abstainers saw in the circumstances an opportunity to make merry at the expense of the so-called "Temperance" Society of Warrington. One of these recruits was George Penketh Mather, another was Richard Mee, and these appeared at a meeting of the Warrington Society held in the Academy well coached in the part they were to play.

At the close they announced their intention of signing the pledge and the adopted pledge was presented. This they refused to sign, declaring it useless to them and arguing that a working man whose temptation was beer might just as well sign no pledge at all as one that only forbade spirits. Such a contingency had not been allowed for in the constitution of the society and there seemed no option but to turn these enquirers away, a course they were sincerely anxious to avoid. This was the situation they had desired to bring about, and when the dilemma had been fully thrust upon the officials,

Richard Mee suggested that perhaps they would agree to allow a pledge which they themselves would dictate. There seemed no other way out of the difficulty and his proposal was accepted.

He proceeded to dictate a thorough Total Abstinence pledge which forbade every kind of intoxicants, and when this had been written George Penketh Mather and he affixed their names.

Though these enthusiasts had been accepted by the moderation society its atmosphere was not congenial to them. Experience had taught them that total abstinence was the only remedy, and they prepared themselves to do a work upon their own account and in their own way for their fellow workmen. Their meeting place was the old Friars Green Chapel, and in that building, in January, 1834, a work was quietly begun which was destined to become notable in the annals of Temperance. Until December of the same year the work was carried on quietly, but by that time the membership comprised 70 adult abstainers and a public inauguration took place. From that time forward Friars Green became the scene of a succession of stirring and historic meetings which grew in interest and influence as the years went by. Peter Phillips and his family joined in the work and gave the weight of their influence, and henceforth the doors of the Church were ever open to the teachers and advocates of Total Abstinence. It became a recognized centre and witnessed some of the finest efforts of Joseph Livesey and his eloquent co-worker Henry Anderton. "Next to the cock pit at Preston" says Edward Grubb in

his memoirs of Henry Anderton "the old Friars Green Chapel deserves to be associated with his name as one of the places where he displayed that mighty eloquence that touched all hearts and filled every eye."

That the Warrington men were zealous propagandists may be inferred from an entry in the Preston Temperance Advocate of 1835 (p. 38) which tells that in that year the society could boast of 500 members.



JAMES GANDY.

The Stockton Heath Roll Book.

As we contemplate the strength and history of the Temperance movement, it is difficult to realise that there should still remain in our midst one who signed the pledge at the first meeting of the first society. Elizabeth Clarke was born in 1818, and attended the meetings in her father's house. She was present at the famous meeting on April 4th, 1830, in Providence Chapel, and at the close went to the table with her father and watched him sign the roll. As he laid down the pen she took it up, and wrote her name beneath his. She was then a girl of twelve, and seventy-seven years have not effaced the memory.

It is to William Clarke, and subsequently his daughter Elizabeth, that we owe the careful preservation of the Roll Books of the Abstinence Society. From December, 1830, the list is complete, and its existence has been sufficient to confirm the proud claim that the Society formed at Stockton Heath was the first English Society of Total Abstinence.

The long list--there are at least two thousand entire entries in all--has many names of interest. The historic value of the record makes it desirable that the whole should be published, but our space will only allow us to transcribe the entries of the first year or two.

The dates during the first year are given in

Quaker style, and commence Dec. 23, 1830. Each name has a number, and these, with the variations in spelling and other marks, are copied in the list.

MEMBERS' NAMES.

1.	Edward Cheadles mark x	...	12/23/30.
2.	Wm. Collinson (excluded)		
3.	Jno. Eaton	...	1/6/31.
4.	William Yates	...	11 " "
5.	Mary Yates	...	11 "
6.	Marianne Eaton	...	11 "
7.	Ellen Eaton	...	11 "
8.	Betty Clarke	...	11 "



Photograph of page from Roll Book of the Total Abstinence Society, commencing December 23rd, 1830.

9.	Jane Risley	...	...	...	1/6/31.
10.	Thos. Howard	...	...	..	" "
11.	Eliza Eaton	...	...	...	1/17 ,
12.	Thos. Hatton	...	...	..	" "
13.	Sarah Crompton	...	...	..	" "
14.	Mary Hindley	...	...	..	" "



15.	Thomas Woods	...	..	1/17/31.
16.	Mary Eaton	..	...	.. "
17.	Samuel Hamblet	...	...	.. "
18.	Peter Yates	...	..	.. "
19.	Joshua Phillips	...	..	1/24 ,
20.	Eliza Brenton	...	..	.. ,

21.	Alice Leigh	...	...	...	1/17/31.
22.	Elizabeth France Taggert (excluded)	"	"	"	"
23.	Mary Shaw	...	...	"	"
24.	Thomas Eaton	...	...	"	"
25.	Ann Lee	...	...	"	"
26.	Martha Goulden	...	...	"	"

28	Elizabeth Houlsloule	1/31
29	Sarah Whitfield	
30	George Peck	x
31	Alice Peck	x
32	Eliz'h Peck	x
33	James Peck	
34	John Peck	1/31
35	William Clarke	1/7
36	William Peck	1/20/31
37	John Peck	1/7
38	James Peck	1/7
39	Thomas Peck	1/7
40	John Peck	1/7
41	John Peck	1/7

27.	A. Letherbrow	...	...	...	1/17/31.
28.	Elizabeth Houlsloule	...	...	"	"
29.	Sarah Whitfield	...	...	"	"
30.	George Peck	...	...	"	"
31.	Alice Peck	...	...	"	"
32.	Eliz'h Peck	...	...	"	"

33.	Mary Burrows	...	...	...	1/17	31.
34.	Geo. H. Birkett	...	...	...	„	„
35.	William Clarke	...	...	...	2/7	„
36.	William Bradshaw (excluded)				„	„
37.	Joseph Mouldsdale	...	...	...	„	„
38.	John Boardman	...	...	...	„	„
39.	Thomas Eyes	...	...	...	2/14	„
40.	William Fairhurst	...	...	...	2	21
41.	George Warburton	...	...	...	2	21
42.	Wm. Pickton (excluded)	...	...		2/21	„
43.	Thos. Sothern (excluded)	...	...		2	21
44.	William Jeff	...	...	...	2/28	„
45.	Louisa Watmough	...	...	...	„	„
46.	Joseph Oldfield	...	...	...	„	„
47.	John Moores (excluded)	...	...		„	„
48.	Wm. Hamblet (excluded)				„	„
49.	Will Johnson, Junr	...	...	...	„	„
50.	Sarah Ireland	...	...	...	„	„
51.	Mary Houghton	...	...	...	„	„
52.	Martha Burrows	...	...	...	„	„
53.	Ester Pickton	...	...	...	3	7
54.	Martha Johnson	...	...	...	„	„
55.	Mary Johnson	...	...	...	„	„
56.	Henry Shaw	...	...	..	„	„
57.	Ellen Pickton	...	...	..	„	„
58.	Ellen Houghton	...	...	..	„	„
59.	Mary Hamblett	...	...	...	„	„
60.	Eliz. Burrows	...	...	..	3/14	„
61.	James Mason	...	...	...	„	„
62.	Thos. Westbrook	...	...	..	„	„
63.	Joseph Parkinson	...	...	..	..	„
64.	Mary Goulden	...	...	..	„	„

65.	Jos. Jackson	...	...	..	3	14	31.
66.	Joseph Barnet	...	...	...	..	..	"
67.	Charles Place	...	...	...	..	..	"
68.	William Jackson (excluded)				..	..	"
69.	Joseph Whitfield	...	...	...	..	..	"
70.	William Burton	...	...	...	..	..	"
71.	Sarah Houghton	...	...	..	..	..	"
72.	James Singleton	...	...	..	3/21	..	"
73.	Ellen Johnson	...	...	...	..	..	"
74.	Jane Houghton (excluded)				..	..	"
75.	Elizabeth Watmough, died			..	3	28	"
76.	Sam'l Longshaw, withdrawn	...			..	..	"
77.	Thos. Grounds (excluded)			..	..	..	"
78.	Alice Isherwood	...	..	...	..	..	"
79.	James Layer	...	..	...	..	..	"
80.	John Burrows	...	...	..	4	4	"
81.	Johen Benet	...	...	...	..	..	"
82.	Mary Pearson	...	...	...	..	..	"
83.	William Weir	..	...	...	..	..	"
84.	John Wilkinson (excluded)			..	..	..	"
85.	Ann Parr	..	..	...	..	..	"
86.	Thomas Bennett (excluded)				..	..	"
87.	Alice Timperley	...	..	...	..	..	"
88.	James Bennett	...	..	...	..	..	"
89.	Ellen Bennett	...	..	..	..	..	"
90.	John Goulden (dead)	...	..	..	4/5	..	"
91.	Joseph Tanion	...	..	..	4/6	..	"
92.	R. Bunnand	...	..	..	4	8	"
93.	Richard Janion, clerk (dead)	...			4/11	..	"
94.	Mrs. ,,, ,	..	..	..	4	11	"
95.	Hugh Lee's mark	...	..	..	..	..	"
96.	Mary Arrowsmith's mark	...			..	..	"

97.	Thos. Dale	...	...	...	...	4/11/31.
98.	Ann Dale	...	...	...	...	„ „
99.	Elizabeth Place	...	...	...	„ „
100.	John Newton (excluded)	...	...	...	„ „
101.	Elizabeth Westbrook	...	...	...	„ „
102.	James Cook	...	...	...	„ „
103.	Sarah Wilson	...	...	...	4/18 ,	
104.	Mrs. M. Landsborough	...	...	...	„ „
105.	John Cook	...	...	...	„ „
106.	John Shaw	...	...	...	„ „
107.	John Mackay Ritson	...	...	...	„ „
108.	Enoch Lloyd	...	...	...	„ „
109.	Benjamin Massey	...	...	...	4/25 ,	
110.	Saml. John Morris, Latchford	...	...	...	„ „
111.	John Houghton (excluded)	...	...	...	5/2 ,	
112.	Joseph Houghton (excluded)	...	...	...	„ „
113.	William Isherwood (excluded)	...	...	...	„ „
114.	John Boardman	...	...	...	„ „
115.	William Shakeshaft	...	...	...	5/9 ,	
116.	Jonathan Hunt	...	...	...	5/16 ,	
117.	Sarah Shaw	...	...	...	6/13 ,	
118.	John Bradford (excluded)	...	...	...	„ „
119.	Lydia Ingham	...	...	...	„ „
120.	Elizabeth Burrows	...	...	...	„ „
121.	Sarah Wilkinson	...	...	...	6/14 ,	
122.	Elizabeth Layer	...	...	...	„ „
123.	Mary Parkison	...	...	...	„ „
124.	William Harrison	...	...	...	6/20 ,	
125.	Elizabeth Clarke	...	...	...	„ „
126.	Pearson Burgess	...	...	...	„ „
127.	Elizabeth Bennett	...	...	...	„ „
128.	Thomas Massey	...	...	...	„ „

129.	William Lee	...	...	...	6	20	31.
130.	Richard Leech	...	...	...	"	"
131.	Will'm Holt	...	...	...	6	27	,
132.	Richard Hamblet (excluded)	...			7/11		,
133.	Thomas Johnson	...	...	...	7/18		,
134.	Robert Wilson	...	...	...	"	"
135.	Frances Parr	...	...	...	"	"
136.	William Birkett, Junr.	...	...	...	7	25/31.	
137.	Ann Pearson	...	...	...	"	"
138.	John Urmston	...	...	...	"	"
139.	Mary Hamblet	...	...	...	"	"
140.	Henry Banks	...	...	..	8/1/31.		
141.	Charlotte Shaw	...	...	...	"	"
142.	Eliz'th Cook	...	...	...	"	"
143.	Marg't Stirrup	...	...	..	"	"
144.	Eleanor Tomkinson	...	...	...	"	"
145.	Miss Elizbeth Lloyd	...	...	..	8	15	,
146.	Betty Broadhurst (excluded)				Feb. 23/32.	"	,
147.	Jaimes Daintith	...	...	...	8/22		,
148.	John Percival withdrawn	...			"	"	
149.	Mary Pearson	...	...	...	"	"
150.	Martha Massie	...	...	...	"	"
151.	John Booth, Junr. (excluded)	...			8/29		,
152.	Joseph Ford	...	...	..	9/12		,
153.	John Roile	...	...	..	9/12		,
154.	Ann Roile	...	...	..	"	"
155.	Sarah Done	...	...	..	"	"
156.	Wm. Janion	...	...	..	"	"
157.	William Bennett	...	...	..	"	"
158.	Peter Leigh	...	...	..	9	19	,
159.	Thos. Johnson	...	...	..	9/26		,

160.	John Jackson (excluded) ...	...	9/26/31.
161.	William Burrows (excluded) ...	,, ,	
162.	James Swinton ...	... ... ...	,, ,
163.	Mary Shaw ...	... ... ...	,, ,
164.	Mary Swinton ...	... ... ...	,, ,
165.	Martha Shaw ...	... ... ...	.. ,
166.	Eliz'h Hamblet ...	... .. ..	,, ,
167.	Peter Harrison ...	... ... ...	,, ,
168.	John Borrows (excluded) ...	..	10/10 ,
169.	Thos. Shaw ...	... ...	10/17 ,
170.	Mary Yates ...	... ... ...	,, ,
171.	Peter Swinton ...	... ...	10/24 ,
172.	George Oldfield ...	... .. ..	,, ,
173.	Mary , ...	... ... ..	,, ,
174.	Thomas Williams ...	... ... ...	,, ,
175.	Daniel Dean ...	... ... ...	10/31 ,
176.	William Baker ...	... ... ...	,, ,
177.	Richard Newton ...	... ... ...	,, ,
178.	Rachel Gleave ...	... ... ...	11/7 ,
179.	John Shaw ...	... ... ...	11/14 ,
180.	John Bradshaw (excluded) ...	...	,, ,
181.	James Houghton (withdrawn)		11/28 ,
183.	Betty Goodier ...	... ... ...	.. ,
184.	Mary Yates ...	... ... ...	,, ,
185.	Joseph Swintons ...	... ... ...	,, ,
186.	Alice Burton ...	... ... ...	,, ,
187.	Hannah Bennett ...	... ... ...	,, ,
188.	Sarah Davies ...	... ... ...	,, ,
189.	Mary Fletcher ...	... ... ...	,, ,
190.	John Rigby ...	... ... ...	,, ,
191.	Joseph Poole ...	... ... ...	12/5 ,
192.	Thomas Clark ...	... ... ...	,, ,

193.	Henry Smith (excluded) ...	12/12/31
194.	Henry Stringer	" "
195.	Joseph Cook	" "
196.	Henry Broadhurst (excluded) ...	12/19 "
197.	Joseph Duffy	" "
198.	Mary Broadhurst	" "

January 2nd 1832

204)	John Barton, plasterer to flats
205	John and William Lathwood
206	James
207	John
208	John
209	Hannah Phillips
210	Mr. & Mrs. Thomas
211	John and Mary Small
212	Sam. Bush
213	John Shaw
214	John Broadhurst
215	John Lathwood
216	Asaph Lathwood

199.	Samuel Wilkinson (excluded) ...	12/19/31
200.	Luke Cross, excluded ...	" "
201.	Mary Ford	" "
202.	Martha Radley	" "
203.	George Wilson	12/26 "
204.	John Barton, plasterer. ...	Jan. 2. 1832.
205.	Peter Miller, Appleton (excluded)	" "

206.	Jemima Burrows	...	...	...	Jan. 2.	1832.
207.	Mary Clarke	...	...	...	„	„
208.	Elizabeth Robinson (excluded)				„	„
209.	Hannah Phillips	...	...	...	„	„
210.	Revd. W. G. Thomas	...	...	...	Jany. 9.	,
211.	Revd. Saml. Bagnall	...	...	...	„	„
212.	Saml. Cash	...	...	...	Jan. 16	,
213.	John Shaw	...	...	...	„	„
214.	Jno. Broadhurst	...	...	...	„	„
215.	John Lathwood	...	...	...	„	„
216.	Joseph Lathwood	...	...	...	„	„
217.	John Allows	...	...	...	„	„
218.	Thomas Ford	...	...	...	„	„
219.	John Ashcroft	...	...	...	Jan. 23	,
220.	James Lawrinson	...	...	...	„	„
221.	Thos. Ashton	...	...	...	„	„
222.	Nathan Norman	...	...	...	„	„
223.	William Gerrard	...	...	...	„	„
224.	Thos. Goulden	...	...	...	„	„
225.	Wm. Ratcliffe	...	...	...	„	„
226.	Thomas Carter	...	...	...	„	„
227.	John Buckley	...	...	...	„	„
228.	Samuel Balmer	...	...	...	Jan. 24	,
229.	Edward Bate	...	...	...	„	30,
230.	Ann Broadhurst	...	...	...	„	„
231.	Ellen Ditchfield	...	...	...	„	„
232.	Peter Jackson	...	...	...	Feb. 6	,
233.	Margt. Yates	...	...	...	„	„
234.	Rev. J. W. Harden	...			„	„
235.	John Gee	...	...	...	„	13,
236.	Mary Pendlebury	...	...	...	„	„
237.	Alice Harrison	...	...	...	„	„

238.	Mary Hampson	...	...	Feb. 13, 1832.
239.	Thomas Hampson	...	...	„ „
240.	Sarah Oldfield	...	...	„ „
241.	William Harrison	...	...	„ „
242.	James Yates	...	...	„ „
243.	John Ditchfield	...	...	„ „
244.	Joseph Percival	...	...	Feb. 20 „
245.	Mary Plumb's mark	...	...	„ „
246.	Sarah Harrison	...	...	„ „
247.	Thomas Whitfield	...	...	„ „
248.	Ann Whitfield			
249.	Ralph Parr			
250.	Jessie Yates			
251.	James Eaton	...	...	Feb. 27 „
252.	Mary Timperley	...	...	„ „
253.	Jane Carter	...	...	„ „
254.	Robt. Houghton (withdrawn)	...		„ „
255.	Charles Wright	..	...	March 5 „
256.	Hannah Wright	...	..	„ „
257.	Richd. Shaw	...	...	„ „
258.	Mary Harrison	...	...	„ „
259.	Margaret Johnson	...	...	„ „
260.	Hannah Cook	...	...	„ „
261.	Ellen Houghton (withdrawn)	...		„ „
262.	Ellen Sankey	...	..	„ „
263.	George Norbury	...	...	„ „
264.	John Jefferson	...	...	„ „
265.	Peter Booth	...	...	„ „
266.	James Hatton	...	..	„ „
267.	John Eaton	...	...	March 12 „
268.	Samuel Eaton	...	..	„ „
269.	William Forster (excluded)	..		„ „

270. Margaret Forster March 12, 1832.

271. James Warrington (excluded) ... , ,

272. John Whitfield , ,

273. Richard Dollitt , ,

274. Ros Hanna Pollitt , ,

275. Sarah Shaw , ,

276. Frances Parkinson , 18th ,

277. John Johnson , 19th ,

278. Matthias Johnson , ,

279. Alice Johnson , ,

280. Sarah Temperley , ,

281. Rich. Dunbobin , ,

282. William Booth , ,

283. William Millington (excluded) ... , ,

284. Marey Millington , ,

285. Samuel Woodward Mar. 26th ,

286. Margaret Dobson , ,

287. Henry Shaw April 2, 1832.

288. Thos. Starkey , ,

289. John Shaw , ,

290. Thomas Stringer (excluded) ... , ,

291. Mary Stringer , ,

292. Jane Goodier April 9th ,

293. William Goodir , ,

294. Mark Burton

295. Samuel Tucker Apr. 24 ,

296. Mary Jones , ,

297. Mary Anne Hankey , ,

298. Caroline Burrows Apr. 30 ,

299. Ann Houghton May 7 ,

300. Elizabeth Houghton , ,

301. Mary Johnson , ,

302. Thomas Johnson May 7, 1832.

303. Henry Yates May 28 ,,

304. Rachel Ditchfield June 4 ,,

305. Hannah Boydell , "

306. Ellen Atherton , "

307. Thomas Mason , "

308. Robert Mason , "

309. Thomas Hodgson , "

310. William Jones , "

311. Ann Clarke , "

312. Thomas Wild June 11 ,,

313. Joseph Broadbent July 16 ,,

314. Sarah Monks Aug. 13 ,,

315. Daniel Dean, Junr. Aug. 13, 1832.

316. Wm. Seddon , "

317. George Wilson , "

318. Will Kearsley

319. Samuel Hayes

320. John Broadhurst

321. James Millington Aug. 20 ,,

322. Elizobeth Bennett , 27 ,,

323. James Johnson Sept 3 ,,

324. John Johnson Nov 5 ..

325. Elizabeth Johnson , 9 ..

326. John Burton (excluded) , "

327. Richd. Gallop , 26 ,,

328. Joseph Stout , "

329. Elizabeth Albiston Jan. 7 1833.

330. Charles Waltworth , "

331. Mary Knowles , "

332. Eliz'th Knowles , "

333. Mary Richardson (Widow) , "

334. Betty Norman Jan 7, 1833.
 335. Alice Wallworth " "
 336. W H. Crockford " "
 337. W M. Salt " "
 338. And'w Salt " "
 339. Jno. Wallworth " "

January 7th, 1833.

339 Elizabeth Webster Jan 7th
 330 W H. Crockford
 331 Mary Newall
 332 Clark Cooke Jr
 333 Mary Richardson /hadow/
 334 Betty Norman
 335 Alice Wallworth
 336 W H. Crockford
 337 W M. Salt
 338 And'w Salt
 339 Jno. Wallworth
 340 Henry Cooke
 341 James Newall
 342 William Fletcher
 343 William Davies
 344 Will'm Eyes
 345 Will Plumb 21st ..
 346 Jane "

340. Henry Cooke Jan. 7, 1833.
 341. James Newall " "
 342. William Fletcher " "
 343. William Davies " "
 344. Will'm Eyes " "
 345. Will Plumb 21st ..
 346. Jane "

347.	Margaret Naylor	...	...	...	Jan. 7, 1833.
348.	Thos. Timperley	...	...	...	Feb. 4 ,,
349.	John Jepson (excluded)	...	...	,,	26 ,,
350.	Jesse Burrows	...	...	...	Mar. 18 ,,
351.	John Isherwood	...	...	...	,, ,,
352.	William Houghton	...	...	...	,, ,,
353.	Henry Isherwood	...	...	...	,, ,,
354.	William Richardson	...	...	...	,, ,,
355.	Henry Isherwood	...	...	...	,, ,,
356.	William Grice	...	...	...	,, ,,
357.	John Hamblet	...	...	...	,, ,,
358.	James Eaton	...	...	...	,, 25th ,,
359.	William Fletcher, Junr.	...	...	...	,, ,,
360.	Thomas Pickton	...	...	...	Apr. 1 ,,
361.	Mary Basnett	...	...	...	,, ,,
362.	James Risley	...	...	...	,, 15 ,,
363.	William Cheadle	...	...	...	,, ,,
364.	Thomas Johnson	...	...	...	,, ,,
365.	Ann Ireland	...	...	...	,, ,,
366.	Elizabeth Houghton	...	...	...	,, ,,
367.	Ann Isherwood	...	...	...	,, ,,
368.	Wm. Eaton	...	...	...	June 7 ,,
369.	S. Eaton	...	...	...	,, ,,
370.	Ellen Eaton, Manchester	...	...	...	,, ,,
371.	Mary Bailey	...	...	...	,, ,,
372.	Thomas Tinsley	...	...	...	,, ,,
373.	John Ireland (excluded)	...	...	...	,, ,,
374.	Noah Ashbrook	...	...	...	,, ,,
375.	John Norman	...	...	...	July 1 ,,
376.	John Beaden	...	...	...	Sept. 2 ,,
377.	William Cliffe	...	...	...	,, ,,
378.	Elizabeth Ireland	...	...	...	Oct. 14 ,,

379.	John Croley	...	...	...	Oct. 28, 1833.
380.	William Massey	...	...	...	Nov. 11 ,
381.	Peter Thomason	...	...	...	," "
382.	Wm. Church	...	...	...	Jan. 6 1834
383.	G. H. Crowther	...	...	...	," "
384.	Charles Simpson	...	...	...	Jany. 6 ,
385.	Joshua Meredith	...	...	...	," "
386.	Mary Meredith	...	...	...	," "
387.	Elizabeth Owen	...	...	...	," "
388.	Betty Starkey	...	...	...	," "
389.	Jonathan Tarbuck	...	...	...	Feby. 25 ,
390.	William Worrall	...	...	...	," "
391.	Samuel Hunt	...	...	...	," "
392.	Enoch Lloyd	...	...	...	," "
393.	William Booth	...	...	...	," "
394.	William Clarke	...	...	...	," "
395.	Henry Brownbill	...	...	...	," "
396.	Betty Cook	...	...	...	," "
397.	Catherine Brownbill	...	...	...	Mar. 10 ,
398.	Sam'l Cook	...	...	...	," "
399.	Moses Roberts	...	...	...	," "
400.	Jane Allen	...	...	...	," "
401.	John Miller	...	...	...	," 24th ,
402.	Peter Baguley	...	...	...	," "
403.	John Weir.	...	...	...	," "
404.	R. Montgomery	...	...	...	Apr. 7 ,
405.	James Rhydyard	...	...	...	," "
406.	Mary Allen	...	...	...	," "
407.	Samuel Atherton	...	...	...	," "
408.	Wm. Kirkpatrick	...	...	...	," 21 ,
409.	Thomas Winstanley	...	...	...	June 1 ,
410.	George Edwards	...	...	...	Oct 6/34

411. John Monks	...	...	..	..	Oct. 6 34
412. James Pollet	...	...	..	..	.. ..
413. Hugh Parr	...	...	..	..	.. ..

The Roll of Worthies.

The compass of our narrative does not permit a connected history, but there are names that could not be omitted from the briefest record. Village Nonconformity demands unflagging patience, and the fortitude that refuses to be disappointed. Right gladly, therefore, we offer a tribute to the memory of good men and women, who have shown great qualities in a small sphere, and who, if great in nothing else, have been great in the measure of their patience. We could say much more of each of those whose names we are about to mention, but can only call the roll.

Lorenzo Dow, after a career strangely full of vicissitudes and usefulness, passed away in 1834. Feeling suddenly unwell, while on a journey to Washington, he entered an apothecary's shop and asked for medicine.

The druggist quietly informed him that it would

be useless, and that a few hours would see the end. “Amen, so be it,” said Lorenzo, and in one short hour he ceased to breathe. The horse tied to the shutter-pin waited without, but the intrepid traveller had ended his wanderings. The toils of his world-parish were over, and he realised an aspiration often expressed to “cease at once to work and live.”

Peter and Joshua Phillips were permitted to carry on the work through long and strenuous years. The demands of the denomination took Peter far afield, but he never lost interest in Stockton Heath. Joshua followed a quieter path in life, and devoted himself to the Sunday School almost to the end of his life. Peter was called to higher service in 1853, but Joshua was spared to continue his work until 1864.

In Thomas Eaton the Society had its most steadfast supporter for more than thirty years, and his death in 1838 was a loss that seemed irreparable but he left behind him a band of men and women whom he had trained and inspired.

Preaching his funeral sermon, Peter Phillips said : “He loved religion for its own sake.” This was eminently true. Until the last he toiled to make others wise and good, and left a society permeated with the sweetness and disinterestedness which had filled his own life.

He rests with others of his family at Great Budworth.

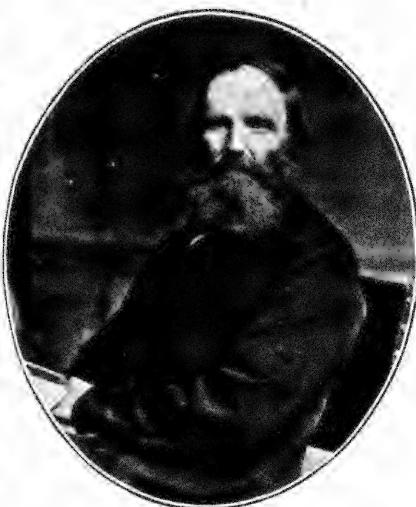
He had a worthy successor in Thomas Eyes, whose strength and length of days were wholly given to the Church, and he in turn was succeeded

by his son, Henry Eyes, who gave half a century of interest and labour.

Quiet and unassuming, but useful according to his powers, was George Peck, and we must not forget to mention the friendly interest of James Gandy, who served and advised for thirty years as treasurer.

William Clarke, whom we have had occasion to mention so honourably in connection with the Total

Abstinence Movement, lived to enter his 84th year. As a young man he enjoyed the friendship of Robert Moffat, during his years at High Legh, and trudged many arduous but happy miles in his company to visit the village Churches of Cheshire.



THOMAS EYES.



MRS. ELIZABETH ISHERWOOD.



MRS. ELLEN BOOTH.

With untiring patience Daniel Isherwood and his wife Elizabeth stood by the cause through many vicissitudes, and had the reward of steadfastness. Daniel Isherwood passed to his reward in 1891, but his widow is still attached to the Church, and actively interested in its work.

The oldest surviving member is Mrs. Ellen Booth. Born in 1819, she attended the Barn School, and is perhaps the only scholar who remains. It is one of her recollections that she brought pennies to buy "bricks" in the Chapel built in 1828.

Ten years of service rendered by Joseph Mounfield, who came to reside in the district in 1894, was of great help to the Society, and his removal by death in 1905 has been deeply felt.

The past few years have brought many losses by death, but they have witnessed a revival of interest, and the future is full of opportunity and promise.

A brief reference, as we conclude, may be made to the buildings.

Our illustrations show that the "Pilgrims' Inn," the home of Thomas Eaton, and the home of his friend William Clarke, still remain, and that time has dealt very kindly with them.

The Barn had not finished its usefulness when vacated in 1828, for it became in turn the first meeting-place of what is now the Baptist Church at Wash Lane, and the first meeting-place of the Wesleyan Methodist Church.

Reared originally as a barn, it became at the end of the 18th century a shop for the making of clay pipes. From this it became the nursery of three different Churches, and one cannot but regret the demolition of a building so rich in associations of good men and true.

In 1901 the old Chapel gave place to the new, and under the better conditions for meeting the Church began a new chapter in its history.

The old Chapel, now used as schoolroom, remains, scarcely changed since it left the hands of the builder three-quarters of a century ago. Everyone will hope that it may be long preserved, and that its presence will be an inspiration to generations yet to come. The task of maintaining village Churches is always arduous, and at Stockton Heath the disappointments have been many. But there is inspiration in a great past. We do not know any village community in which so many strong voices have been lifted or such memorable work achieved, and for those who have ears to hear, the great voices of the past will ever have great echoes that speak reassurance in days that are dark, tell of past victories, and repeat the call to service and victory.

